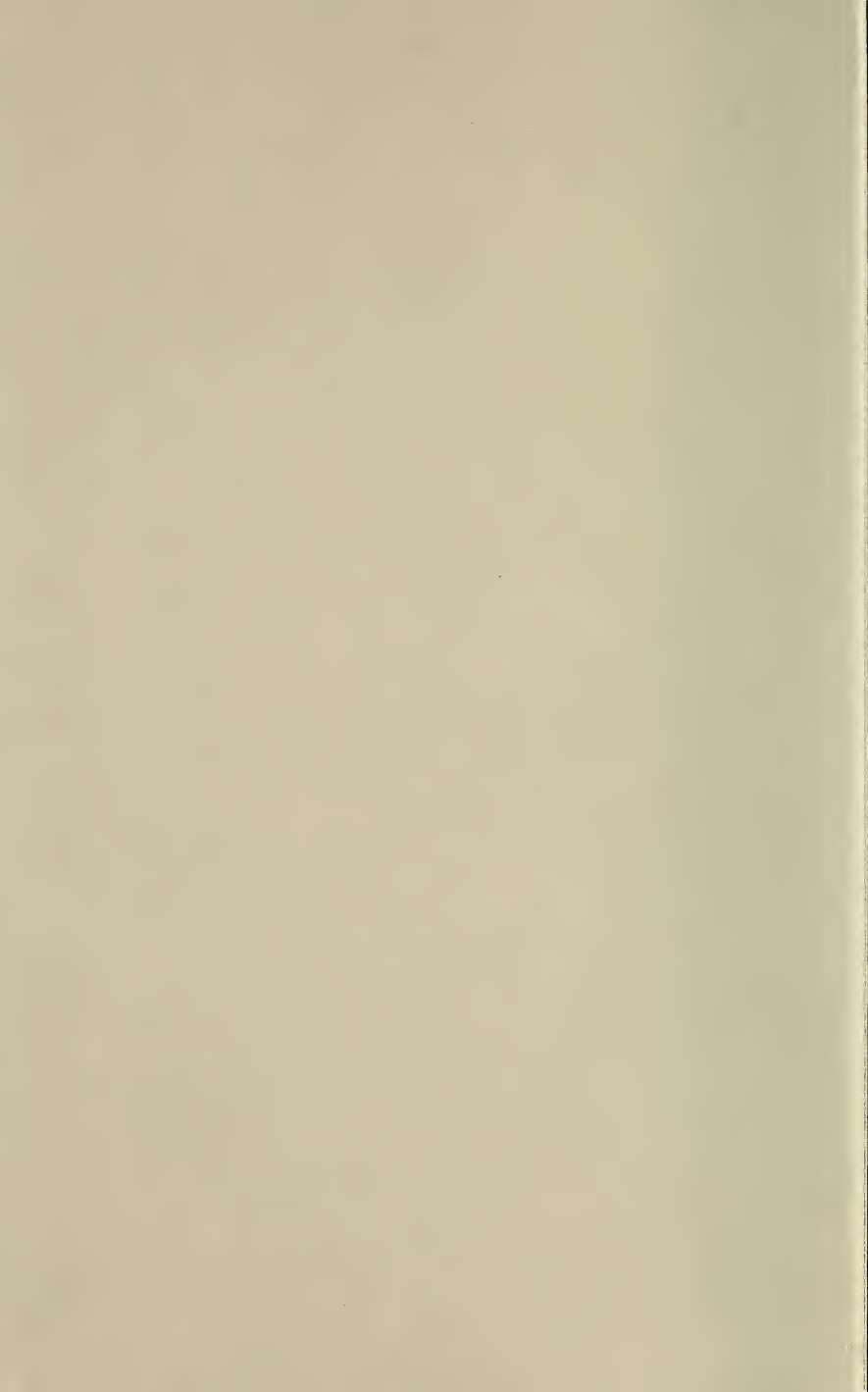


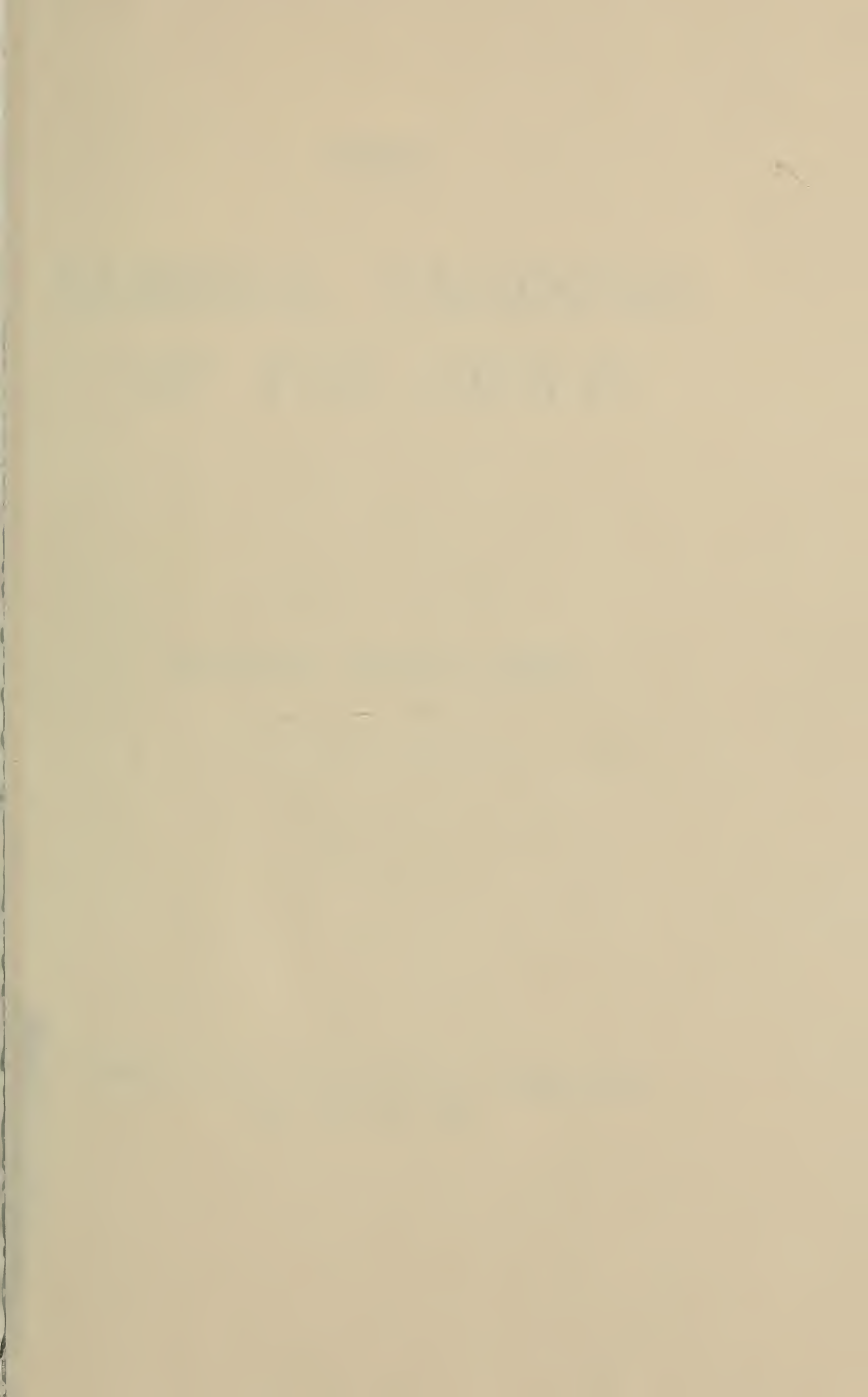
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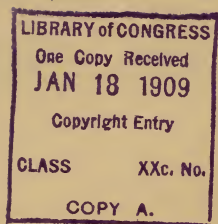
THE
NORMAL TRAINING
OF THE CHILD

MADISON ASHLEY HART

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A FOREWORD.

At the genesis of our discussion a foreword of explanation is perhaps necessary and advisable.

In this busy, progressive, epoch-making age, that man is a dilettante, who either reads, writes or talks for the mere thought of discussion. We should be profoundly thankful that we are fast moving away from the thought of simply seeking truth for truth's sake, studying art for art's sake, or achieving progress for fame's sake. It is now for life's sake and man's sake that we use the microscope and telescope, the scalpel of the surgeon, the atom of the scientist, the brush of the artist. Geology, astronomy, philosophy, psychology, as well as religion must bear a vital relation to man before they can perform their highest service in the working out of the eternal purpose. It is wise then to couple our dreaming with soldiering, our praying with planning, our worship with working.

Our purpose is not to rattle the dry bones of either a past or present theology. Rather is it to clothe these bones with flesh, put into them warm

red blood and breathe into them the breath of life. It is almost a waste of time and talent to study either science or theology merely to be scientific. Perhaps it is scientific for a German professor to spend his entire life in the exploitation of the preposition ἐπί, but the common sense and sane judgment of enlightened Christendom will pronounce such success a failure. Let all things be used with special reference to man. This is the plan of God. It is a hard plan to improve upon.

THE PROPER FUNCTION OF EDUCATION.

The subject has three key words. These will be used to unlock the doors into our house of study. What we say will be directly related to these words: education, the child, the Bible School. It is not the province of this lecture to deal primarily and fundamentally with the educational problem. And yet when we would talk or write suggestively and intelligently of the child, and the child's relation to the school, the thought of education becomes close, vital and necessary. We must also realize that the child was not made for the school but the school for the child. And the natural and normal answer for the school's existence is for the purpose of education. What then is the function of education? "Education," says President Butler, of Columbia, "is the adaptation of a person, a self-conscious being, to environment and the development of capacity in a person to modify or control that environment. It is first a matter of principles and second a matter of methods." "To prepare us for complete living is the function which education has to discharge,"

says Herbert Spencer, "and the only rational mode of judging of any educational course, is to judge in what degree it discharges such a function." "The object of education," says Froebel, the patron saint of childhood, "is the development of the human being in the totality of his powers as a child of nature, a child of man and a child of God. This education should be conducted according to nature, and should be a free spontaneous growth—a development from within, never a prescription from without." While neither one of these definitions may be immune to criticism, nevertheless we must admit that whether taken alone or collectively, we at least have a clearer conception of education. All things considered I prefer the last one given. With his

- love for children and the vigorous and intelligent fight he made to secure a higher appreciation of the value of the child from the educational point of view, it is not strange that the people of Thuringia have chiseled the name Froebel in the solid rock in the face of the cliff overhanging the bridle path of his beloved mountain. Better still, his name is written not on tables of stone, that shall one day be dissolved by the elemental forces, but deep in the heart

of an intelligent educational system that will outlive all earthly glory, all earthly grandeur.

To divide education into the secular and the sacred, is an anomaly: to develop the body and mind, and leave the spirit undeveloped, is to miss the divine thought of proportion. In truth, in God's analysis, I feel quite sure all things are sacred. Nothing is secular. Without entering into either the physiological or psychological study of the question, I believe we may safely affirm the body, mind and spirit constitute the educational trinity for our Bible schools, as well as for our public schools, colleges, universities. Unite with this another trinity, namely, man considered as a child of nature, a child of man and a child of God, and we will develop a being not only able to modify, understand and control his environment, but an individual developed in all his parts for complete living. For then he will realize that the proper and only legitimate function of education is to serve and that the fine art of living is to know how to give a life that has been educated according to the divine plan and for a divine purpose.

One of the fundamental facts in our govern-

mental life is the separation of church and state. I am not here to discuss whether "A government of the people, by the people, and for the people," logically demands such a divorcement. True or false, right or wrong, wise or foolish, logical or illogical, it is just such a condition we face. It is a fact in history and experience. It may be our strength. It can be our weakness. This at least is true if we are to have religious education in the United States it must come from some source within the state, and not the state *per se*. We may be able to see this thought in a more concise and helpful way by comparison. England believes it to be both wise and necessary to combine culture and religion, believing religion to be a normal and necessary part of all true education. In her Public Board Schools she gives religious instruction to nearly as many children as attend the schools of the Church of England. About all the interest France takes in the religious instruction of her children is the Thursday holiday. On this day the churches are expected, or at least afforded, an opportunity to give religious instruction. But when we come to study the German educational system we find that

while nearly all schools are under government control, they are nevertheless peculiarly religious. The principal function of the German school is officially declared to be the making of "God-fearing, patriotic, self-supporting citizens." And believing these results can not be secured without and apart from religion, four or five hours per week of religious instruction are required in every German school by the Cultus Minister. And while every teacher receives training along religious lines, only those teach who are best fitted in character, temperament, acquirement.

In the United States, Protestantism and Democracy combined have declared for the separation of church and state. This means that religion must look to some other source than the state for a sponsor. While we may now consider this detrimental, perhaps at some future time we may find it providential. But such a conclusion will not come from this neglect on the part of the state. It can only be a living fact when our homes, our churches, our Bible schools and our religious and educational institutions do better work than that which has been done or can be done by the state.

Whatever relation the church sustains to the state, the time will never come when the church can forget her work in the proper education of the individual citizen. She sustains a close and vital relation to all education, whether in public or private schools. For whenever education in public schools, colleges, universities and professional and technical schools becomes commercial, materialistic and non-Christian, we may look for a decline in morals and the entombment of the soul's ideals. Christian culture is both the saviour of the individual and the state. All institutions of learning miss the mark and fail to reach the true educational goal unless instruction becomes Christo-centric. "It is not religion *and* education; but religion *in* education." It is not enough for our schools and colleges to send out young men who are able to tunnel mountains, bridge oceans, bring down the lightning and make it do service for man, invent wireless and magical means of communication. Are they able to rightly divide the true from the false, the eternal from the ephemeral? Where do they put first emphasis—in the making of money or the making of man? Do they believe character is greater than

currency, or that currency is to be secured even at the expense of character? It will only be a short time until there will be a consensus of opinion that the culture of the twentieth century or any century needs and must have the Gospel of the first century. To be educated according to the divine plan is to be developed symmetrically, "in the totality of being." Modern Samsons and intellectual Frankensteins are not the true products of Christian civilization and Christian nurture. But such human monsters will spring from our modern educational institutions, like Minerva from the brow of Jupiter, unless the influence of Christianity is felt in home, school, church. Although, in the language of Sabatier, man may be incurably religious, he is nevertheless capable of abnormal development. And while abnormal development may not wholly obscure the religious vision, the result is almost as bad and deleterious. Since the state has given the religious training of the child, adolescent and adult, over to the home, church and church schools, do we not realize that this naturally and necessarily places a great responsibility upon the Bible schools? Per-

haps it is well that the burden of religious instruction, if we may call so high and holy a privilege a burden, is placed just where it is. This may be the spur of necessity to drive us on to that kind of preparation which does not expend all energy, enthusiasm, fervor in pious exhortation and tearful entreaties, which are necessary and have a place in the curriculum, but rather to that thorough, complete, symmetrical development which makes religion the natural and necessary complement to science, art, ethics, aesthetics. In other words, to make all other things lead toward and be a help in the highest culture—soul-culture. Christianity which Christ lived and taught is not something to be taken off and put on again as we do a hat or a coat. The Christian boy and the Christian man are not abnormally developed. Rather are they the only truly developed people in the universe of God. When we think enough of the Bible school to equip it with buildings suitable and teachers thoroughly prepared in mind, spirit, character, then we will be able to make Christianity the savior of not only the individual but also society—the true test of religion. The Bible school, like an individual, must have a

certain self-respect. This will give it. It will also command the respect of teachers and pupils; the admiration of friends, aliens, enemies.

Our thought is this, that education to be full, complete, symmetrical, must be Christian—intelligently Christian. Is it not then logical, pedagogical and common-sense to begin where maximum good can be accomplished with minimum effort, where we can form and thus make it unnecessary to reform? In other words, we consider it sane, sensible, as well as Christian, to begin with the child.

THE STRATEGIC EDUCATIONAL PERIODS.

- a. *Childhood.*
- b. *Adolescence.*

How often we quote the classic speech of Terence: "I am a man and nothing of man is foreign to me." Let us give this a new setting and a new and better interpretation: I am a child and nothing that relates to the proper development, happiness, usefulness of the child will I deem of small importance to me. In our deification of the adult let us not have our eyes holden to childhood. If there is to be an apotheosis of anybody, just human, let it be neither Caesar on his throne nor the adult with habits and ideals pretty well fixed and set. Rather let us place the crown where it belongs, where the Great Teacher put it. "Verily I say unto you, whosoever shall not receive the kingdom of heaven as a little child can not enter therein." It is the child who stands as the best and truest representative of the race, as well as the being closest related to the ideal of humanity. "Childhood," says G. Stanley

Hall, "is the very best period of human life; then all human faculties are at their best; it is the paradise from which the growth is always more or less of a fall. Wordsworth was right when he spoke of the child as coming from a far country with partial forgetfulness." Joseph was neither the first nor last child sinned against. In his case that one who should have been the best friend proved the best enemy. If the old order of things is to be done away and new and better methods substituted, the work must be done by wiser folks than Joseph's brother Reuben, who for safety put the lad in the pit and upon his return found the brother he would have saved already sold into slavery. The home and the Bible school ought to be these true, faithful and thoughtful friends. But oftentimes both are criminally careless and coldly indifferent as to who teaches, and the character of the impressions that are made upon the growing child. It is sad and almost sacrilegious to see many fathers and mothers placidly content to give over the training of the child to others, and strangers at that. Perhaps they do not realize "It is the evening lamp that is the home's lighthouse." And if this lamp is to be

kept trimmed and burning, it must be done by the parents—those who stand closest to the light and who ought to appreciate its value the most. Is it any wonder the child gradually loses the home feeling and begins to strain if not to break the home ties? It was the unfeigned faith that dwelt first in the grandmother Lois and the mother Eunice that Paul found as one of the dominant forces in the young man Timothy. It is a hopeful sign when we see home and school working upon the hypothesis if a child be trained in the way he should go, that when he is old he will not depart from it. Of course there are many exceptions. At least there are some exceptions. But these rather confirm than invalidate the precept. I do not believe that our very best modern methods found in our most progressive and efficient Bible schools, however sane and pedagogical they may be, can be adequate and sufficient reason for either the neglect or abolition of home training and home culture. The true, wise, thoughtful parent will never be willing to give all the child's education to others, even though they be thoroughly prepared in mind, methods, in heart and life. The unpreparedness of many parents may

make it necessary to give the major portion even of the religious nurture over to others. But even when this is the case there can be a home atmosphere created by the parents. The home ozone can be made spiritual and wholesome even by the uneducated. This ought not, and can not with safety, be neglected.

If it be both sad and sinful for parents to neglect the child, what shall we say of the Bible school? This brings us once more to the question of education. We have seen that education to be full, complete, normal and entirely satisfactory, must be Christian. If so, then the Bible school, which is the church's school, must play an important, yes, the prominent part, in this educational development. To neglect it entirely is unthinkable, if not criminal; to be content with the superficial, if not artificial, means and methods, is a tacit acceptance of the mediocre value of the school, or else perfect willingness to let the child have poor training in religion when no such thought would be considered or tolerated for a moment if it related to the education received in the public school. This it is, my friends, I consider one of the dangers confronting us, for

it helps the child to feel that after all, even with our loudest protestations, religion is not much worth while. Else better preparation would be made and more time given to it. We may not intend that this shall be the child's deduction, but the results are just as bad as if we meant it. Now, in all candor and seriousness, have we a right to blame and criticize the child if a small valuation be placed upon things religious, when we are partially, if not wholly, responsible?

Perhaps the first great need is a knowledge of the child, at least an attempt to know, and an intelligent, sincere, painstaking attempt at that. In the use of the term child it may be well for us to thoroughly understand each other. It is quite generally conceded and admitted there are three periods in life prior to the adult life, or completed physical development: infancy, from birth until six; childhood, from six to ten or twelve; adolescence, from ten or twelve to well developed manhood and womanhood. These three periods may be thought of in this way: First, the age of instinct; second, the age of habits; third, the age of ideals. Childhood is the age of conscience unfolding and building, while

the adolescent life is the moment for will-training. It is also the time for the awakening of the affections. Love and friendship mean much at this age. If then habits, ideals, conscience, will, love and friendship are worth considering and developing, certainly childhood and adolescence should receive far more attention, more thoughtful consideration and more careful training than we are usually wont to bestow upon them. For it is then the good and the bad, the right and the wrong, the high and the low, the noble and the ignoble, the selfish and the unselfish, receive their greatest set toward development. Here is where we must come to educate our future workers, our princely givers, our Christian professional and business men, and our enthusiastic, consecrated missionaries. From a purely scientific and pedagogic point of view, our study might be limited to the years between six and twelve. But during our present discussion let us understand the term child as embracing the age of habits and ideals, or from six to the evening hour of adolescent life. For our study this will be far more practical and just about as true to scientific dictum. It is almost as impossible and unsatisfac-

tory to study childhood by years as to write history by centuries.

In the painting of Rembrandt there is a certain chiaroscuro—a blending and intermingling of lights and shadows. So in our use of the term child there will be a blending of childhood and adolescence. Patterson DuBois, one of the clearest, sanest thinkers along the line of child-study, says: “In his outlook and in his general mental methods, a child of six is further removed from a child of ten than a child of ten is from a young man or young woman of twenty.” I believe this is rather a safe, sane, logical statement. Upon this hypothesis let us proceed. Let childhood and adolescence blend. They do so naturally.

If the proper physical, mental, spiritual training be given the growing child, the great and startling revelations that come with the dawning of adolescence, when there is change in voice, in bodily movements, in physical, mental, spiritual life, when the sensitive feeling becomes not only acute, but painful, when habits are reinforced by ideals, when every child becomes a Columbus, the discoverer of a new world, the shock of change will not be as

great and the adjustment to these things new and strange will be more easily, happily and successfully made. And when these adjustments are intelligently and satisfactorily made, we may naturally look for a developed manhood and womanhood that will be an honor to the race, to the home, church, school, and merit the "well done" of our Lord.

What, then, is our conception of the child? This comes to be the question of transcendent, paramount importance. Many, yes, most of us, are just as ignorant of the child as the child is of himself. "Are you brothers?" kindly asked the superintendent of a boys' club in New York City of two little men who applied for membership in the club. "No, sir," replied one of the boys; "we's only twins." We may laugh at the boy's answer respecting his relation to the brother, but could we answer in any better form if certain questions were put to us? The child wants to know many things. Many of these we may not and can not answer satisfactorily, with all our training and culture. Some of them we ought to be ashamed not to be able to answer. Is the child a degenerate, perfect, or simply capa-

ble of climbing high or falling low? I am rather inclined to the belief that the child is neither absolutely good nor peculiarly and eternally bad or depraved, either because of Adamic sin or any other sin. Rather do I believe the child is a creature of development, capable of reaching and climbing, either upward or downward. God puts the child here to grow in wisdom, in stature, in favor with God and man. What he becomes, he grows to, he does not jump to. And yet to do this the child must live out his life. "Every child," says Froebel, "must live out completely every complete stage of childhood, or he can never develop into maturity." "It is always well for us to remember that the tadpole does not lose his tail by shedding, but by absorbing it." It is this that produces vigorous growth and strong vitality. It is not God's plan for the child to reach maturity of body, mind and spirit by one mighty leap upward; but to live out in a natural and normal way the different stages of growth. It is just here that wisdom in training and wholesome environment are to take the growing child by the hand and lead him step by step into the Canaan of his dream.

Granting the truth of the scientific statement that childhood is the age of habit formation, what, then, is our duty—privilege? Is it not to help him grow up and not down? God's plan for man is that he shall walk with his head among the stars in company with the saints. But to do this light must drive out darkness, intelligence must rout ignorance, horse and dragoon. Good must be made so appealing to the child and man, that evil will not entice and allure. We need to study more carefully, from a philosophic and psychologic point of view, the life of Fra Angelico. This gifted artist, who painted for Christ's sake and not for art's sake, neither for Angelico's, looked so long upon the beautiful and good that he lost all appreciation, in fact all knowledge, of the ugly and the bad. He could paint Madonnas and angels, but when he endeavored to put demons on canvas he made an absolute failure. Let us help the growing child form such love for the true, the beautiful, the good, that he will make an ignominious failure when he tries to be bad. You may call this ideal. But it is only the ideal that is fit to be real.

Now, in passing to the study of adolescence, I

want to bridge the chasm, if there be one between childhood and adolescence, by a statement from Horace Bushnell, one of New England's princely thinkers, whose thoughts never grow old, never lose their vitality: "The child is to grow up a Christian, and never know himself as being otherwise." Now, I do not mean we are to accept the dictum of Bushnell in entirety as to *how* this is to be done. A man's statement may be true, his method of reaching the good may be only partially true. Adolescence is not simply the age of ideals and the awakening of the affections. It is also the age of conversion. The correct formation of habits in childhood and the proper training and adjustment of ideals in adolescence produce a natural and normal life, a life that finds its climacteric moment in the full and complete surrender to the will and love of that One who stands supreme in pedagogy, in ethics, in religion.

The goal of religious training and nurture is salvation; but with this thought of salvation—saved to serve. God wants us first for our own sakes, second for our brother's sake. It is of supreme and infinite importance to the teacher to know the

close relation existing between adolescence and conversion. This is the age of the greatest bodily growth, and the age of the greatest religious possibilities. It is also the age of the greatest passion, when either sex becomes functionally capable of generation. Here are some statements concerning conversion that are almost axiomatic:

(1) "During the period of most rapid bodily growth is the time when conversion is most likely; (2) Conversion and puberty tend to supplement each other, rather than to coincide; but they are nevertheless conditional."—*Starbuck*.

Let us add here also a word from Professor Coe: "The adolescent period is the time when *choice* is now easier than at any other time, either before or after; this is the time when the wise church will expect to reap its chief harvest of members." "It is my habit, as a pastor," says William Byron Forbush, "to enroll my Sunday-school in divisions in the order of maturity, and to endeavor that none shall enter into or go through adolescence without my personal attention." I think perhaps the average minister is a partial failure, a greater failure than he ought to be, just at this point.

Young people do not receive the intelligent help, friendship and sympathy at this critical moment in life they need, and by divine right ought to have; and because of this neglect they are lost to the Church, and so far as good works are concerned, lost to the home and state. Of course you understand these changes due to adolescence do not in themselves produce conversion. They are open doors, strategic moments, that can be and ought to be used by every teacher and minister—yes, by every father and mother, for the glory of the child, as well as the glory of the Good Father.

In a general way we have known the majority of conversions to take place between the years of ten and twenty-five, but we have not taken the time to know the causes, neither to find out definitely and accurately the maximum moments in conversion. Do we not possess something tangible, workable, interesting, when we know there are three pretty well defined stages, namely, from twelve to thirteen, from fifteen to seventeen, with sixteen as the maximum, and the third stage at twenty? But what are the maximum moments for boys and girls? Are they identical? Girls develop physically, and there-

fore spiritually, from one to two years earlier than boys. Therefore we find the greatest numbers of conversions for girls at thirteen and fifteen; for boys sixteen and seventeen. Now, let us remember that physical development coincides with, and genital development either precedes or follows, conversion, and yet sustains nevertheless a close and vital relation. Can we afford to be without facts so necessary in our work with the growing child? There is a spiritual as well as a physical malpractice. Both are due to ignorance. Both may be pitied. Neither can be condoned. If in the child we note the rise and growth of the ethical, it is just as true that in the adolescent we note the rise and growth of the spiritual. And conversion is most likely to come when the mind, heart and will are most susceptible to the spiritual.

I almost hesitate to speak what is in my heart at this point, but I feel this word ought to be spoken. Let me preface what I shall say by a word from G. Stanley Hall, perhaps our greatest authority on adolescence: "The birthday of our greatest passion is the birthday of the greatest religious need." Do we believe it? I can not see how any sane man can

help seeing the truth expressed. There are many things the boy and girl ought to know that they must either learn through a sad experience or from lips polluted with ignorance, coupled with sin. One of the questions confronting the parent and teacher is this, from what source is the adolescent boy and girl to have the facts relating to the changed life due to the age of puberty? From those whose sense of moral worth is perverted and who caricature the normal life that God has planned for each soul, or from those who know and appreciate and who will give such advice and intelligent help as will compel both boy and girl to look upon all bodily organs and functions as sacred? If the sadness and suffering of adult and adolescent, incident to the perversion and misuse of these sacred gifts be removed, somebody must do some sensible, clear-cut thinking and some plain, common-sense talking. But it must be done without cant, without mock modesty. It must be frank, straightforward, intelligent, sympathetic. Grown men and women will arise and call those blessed who are brave and thoughtful enough to present these long neglected truths.

I believe much of the moral laxity, the vulgar profanity and gross sensuality can be logically traced to the neglect, sinful neglect, of parents and teachers. Perhaps it might be more appropriate to speak these things at a mothers' and fathers' meeting. I believe the major part of this information ought to be imparted by the parents. Their relation to the child gives a better and more natural way of approach. "If the test of the virtue of life be to produce and bring to maturity the best children, who shall themselves be most prolific in body and soul," parents must both live well and speak frankly to the growing child. Although the major work along this line may be for parents, there is a minor work for the teacher, yes, the Bible school teacher. Many times from such a source the message will come vested with greater convincing and convicting power. Perhaps if we inform the adolescent it may not be necessary to reform the adult.

At fourteen we are told the Roman lad received his *toga virilis*, symbolic of the awakening man. The great and important work with us is to help him come to such natural and normal, physical, mental and spiritual development that he will of his own

accord gladly and gracefully put on the Christian toga—the seamless robe of history and the divine robe of immortality. It is now fitting and appropriate to speak of the Bible school in a more direct way. It is here the lad receives not only encouragement to put on the royal robe, but also receives help and inspiration to wear it honorably.

THE HIGHER MINISTRY OF THE BIBLE SCHOOL.

- a. *The Teacher.*
- b. *The Curriculum.*

There are three names by which we designate and dignify the school that has for its high and holy function the religious training and Christian nurture of the child, the adolescent and the adult—the Sunday-school, the Bible school and the Church's school. All are correct when we consider the subject from these respective points of view. Sunday-school speaks the day; Bible school suggests the curriculum; the Church's school names the organization. This organization fosters and gives special attention to the culture and training of that part of man which is immortal and capable of daily, perennial, eternal progress. Although the church is peculiarly and vitally interested in the proper education and development of the spiritual, this does not either suggest or imply she is an enemy of physical training and mental culture. Rather is the church an ally of all education that seeks the highest good

of the child and the man. Neither does the church believe the most complete and satisfying evolution of the soul can be obtained when the physical and mental are forgotten and overlooked. The atrophy of one elemental force in man retards and keeps in bounds all others. The solidarity of the race demands the symmetrical development of the individual. But the Church in and through all her organizations proceeds upon the hypothesis, and a natural and reasonable one, that if we seek the kingdom of the soul first, all other kingdoms will be developed upon a higher plan. This is in line with the thought of the Great Teacher, who taught we should seek first the kingdom of God, and all other necessary things would be added.

The words teacher and curriculum will suggest some things we wish to say concerning the Bible school. At first thought this may seem to omit two very necessary and important factors of the school, namely, the superintendent and the method of teaching. But we believe these can be most naturally and helpfully considered under the above caption—teacher and curriculum.

It is a great mistake to suppose one can be a

successful superintendent and yet be an inefficient teacher. He must know how to teach and what to teach the many, in order that he may make a wise selection of individuals who are to give instruction to the few. We can therefore logically consider the superintendent from the point of view of teacher. Just here it may be well to say a word with special reference to salaried superintendents and teachers. This depends. The first consideration is competency. This is the central sun. Around it the smaller planets ought to revolve naturally, if not noiselessly. Where the school is large and the financial ability warrants it, there ought to be at least one salaried instructor. Perhaps all things considered, this should be the superintendent. If we are to make our Bible schools equal to the demands and opportunities of the time, somebody must give special and undivided attention to the work. The fact is most of the schools must depend upon the volunteer and unpaid. But simply because this is true, we ought not be perfectly content just to let anybody and everybody teach. We can at least make an effort to secure more efficient and competent teachers. Where the financial ability does not

warrant even one salaried instructor for all the time, and yet where there is a dearth of qualified teachers, could not the problem be partially solved in this way: Let the church secure the services of a specialist in Bible school work—one who is conversant with the best methods and the brightest and best ideas—to be a teacher of teachers. Even though this could only be afforded for a short time, yet much good could be accomplished. The curriculum could be outlined, new interest created, teachers somewhat better equipped, and perhaps best of all, the Church through her Bible school would be performing her natural and normal function, namely, teaching. We need to use the apostolic and common-sense method of dealing primarily and intelligently with the individual. The Bible school affords this splendid opportunity. Let us use it for this purpose. But before the best results can be secured we must realize that the Bible school is in verity the Church's school, and not the Church's playground, unless good, serious, honest work be considered play. It is the waste seen on every hand with which we must deal. And there is a waste of time, talent, energy in our present-day religious

training. Can the Church honorably remain content to do her work in a poor way, when it might be done and ought to be done in such a way as to enlist the interest of the teacher, pupil and community? We must make the work contagious.

Our thought is not to criticize and condemn the Bible school. Rather to take it as it is, be thankful for the good accomplished in the past and plan as well as pray for better things for the future. We need first to appreciate its worth. Then perhaps we will make such changes, with new methods, better prepared teachers, separate class rooms, a graded curriculum and all necessary additions and improvements as the importance of the work demands.

If the "key to the hard problem of evangelization lies in the puny hand of the little child," we must give the hand a chance to grow strong and big. While nothing can be devised to take the place of the Bible school, it nevertheless needs to be enlarged and improved to meet the demands of today, not of yesterday.

"New occasions teach new duties;

Time makes ancient good uncouth;

They must upward still and onward,

Who would keep abreast of truth;
Lo, before us gleam her camp fires!
We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

The teacher must not only be able to impart truth; a knowledge of the child is of primary importance. This is one of the first needs, even as it is one of the first demands of religious pedagogy, whether we accept Pestalozzi's sense perception theory of education, or Froebel's thought of the regeneration of the affections. This knowledge may come through scientific study or it may be empirical. Perhaps it will be better if study and experience are happily combined. Let us illustrate: It is stated on pretty good authority that the nations which have the most toys have the most individuality, ideality and heroism. And nations that have become famous by and through their men and women supplied their infants with toys. In other words, toys possess an educational value, and therefore should be made to serve a double purpose—pleasure and character building. Granville, Massachusetts, is a village of

scarcely a thousand people, and yet it is the greatest toy drum town in America. Why is this? James F. Cooley, the founder, said: "The toy drum business ought to be profitable, because as long as there are boys, there is sure to be a demand for toys." Now, just how he got this kind of knowledge I do not know. Perhaps he took a look into his own heart. He may have been a close observer of boys. One thing is certain, he knew the boy heart. This led him to see the commercial value of the toy drum. He may not have cared in the least for the patriotic and educational value of the drum. But he saw what he wanted to see. The commercial value was clear to him. Here is the question: Are teachers just as anxious to know the child from a religious point of view, as the business man from the commercial point of view? If not, why not? When this passion becomes strong we will know the child, at least we will make an intelligent effort. Our knowledge may come through scientific study and every day experience; but it will come. This is the primary consideration.

One can not know the child and then place a low valuation on what may fitly be called the child's

moods. Our moods our angels are; yes, our moods our demons are! One word at the right time is of more real value than nine at the wrong time. Parents and teachers are not simply to take advantage of these receptive moods or moments—they should create them. A work like this takes more time and infinitely more patience. Elizabeth Harrison, in her helpful work, "A Study of Child Nature," says: "When her child is in the loving mood let the mother ask of him some little service, very slight at first, but enough to make him put forth an effort to aid her. Thus can she transform the mere selfish love of the child into the beginning of that spiritual love which Christ commanded in the words, 'If ye love me, keep my commandments.'" The same result can be secured by a wise, patient, thoughtful teacher.

Some teachers have a genius for story telling. They do not moralize. It is both common sense and pedagogical to let the story teach and impress its own lesson. Perhaps we preachers are guilty just here. Very few of us know how to tell a Bible story either to a child or an adult in an intensely interesting way. If we tell one we usually spoil

the effect by moralizing. Here are some wise words by Henry Van Dyke: "Lord, let me never tag a moral to a story nor tell a story without a meaning."

The child is able to appreciate the ethical before the spiritual. The acts rather than the teachings of Christ are better suited to the child mind. The wise and interested teacher will make an attempt to know such facts as these and make his plans and prepare his work accordingly. When the age of childhood begins to blend with the adolescent life, then the spiritual light is seen above the horizon. This is the strategic moment for teaching that is spiritual and altruistic. "This is the age," says G. Stanley Hall, "of the New Testament." Christ makes his strongest appeal to the boy and girl just at this time.

The atmosphere of a class room or a Bible school has much to do with securing interest and awakening latent enthusiasm. I have special reference to the atmosphere created by a good, strong, wholesome personality. Nagging, scolding, fault-finding teachers should be asked to resign or else suffer themselves banished to some foreign land. I am not so sure but what the first thought of the teacher

should be to create an atmosphere and then teach the lesson. Here is where personality wields such an influence. Even the tramp recognizes its value. By making the life of the road delightful and out of the ordinary, he wins his *prushun*. It is personality put to a bad use, it is true; but it is personality. In this realm Christ excelled. But he used his power for good. By the sheer force of his magnificent personality Christ prepared the way, created the atmosphere. No wonder the fishermen left their boats and followed him.

Teachers should be selected with special reference to the classes. The infant and primary classes can be most effectively used with women as teachers. From six to ten or twelve it does not matter so much whether the teacher be a man or woman. Fitness is the prime requisite. But when boys and girls of adolescent life are to be taught, and successfully taught, special care must be made in the selection of teachers. For boys it is well to have a man as teacher, of an athletic sort of mold, who makes an appeal because of manliness and his knowledge of their affairs. The boy is then a hero-worshiper. He needs the inspiration of the manlier

type of religion. All honor to our faithful and consecrated women, but they are not best fitted to teach the critical, close-observing boy. Even so at this time in the girl's life. She should have a wise, patient, sympathetic woman as teacher. The woman knows how, or at least ought to know how, to get close to the girl's heart in this hour of change in her life.

If the teacher be competent, both from the point of view of knowledge of the subject and the subject matter, I am not sure there is much need for a talk on methods. The wise teacher will use the method or methods best fitted for the individual. I believe, so far as possible, the four methods of teaching should be used, namely, the recitation, the conversation, the lecture, and the seminary method. But I have not the time to speak of the relative value of each. But this one thing I want to plead for—in the presentation of Bible truths, especially mooted, doctrinal, philosophical questions, we should endeavor, so far as possible, to present such thoughts from the point of view of truth rather than this is what "our Church" teaches, or what "we believe." It is the right way and much fairer

to both the child and God. It also leaves the teacher with more self-respect. The child will accept it then because it is true. Let conviction come through truth spoken in love. In this way we will banish prejudice. Let us have a little more confidence in God to bring conviction through his truth than through our conception or interpretation of it. I consider this of vital importance. Bring them to God, teach them the way, help them to accept Christ, inspire them to live serviceable and unselfish lives in a selfish world. Teach them to give rather than to get, to have but not to hold, to minister and not wait to be ministered unto. This is the fine art of teaching. This is the poetry of our prose life.

One of the most difficult problems confronting us to-day in the Bible school is the question of curriculum. Here it is much easier to find fault than to find a way out of the wilderness; much easier to condemn than to convert. But so vital a matter can not be neglected simply because it is difficult. And yet perhaps this is a place where fools rush in where angels fear to tread.

In the study of the curriculum there are many

important questions to be considered. Is the school to be graded or left to a careless, haphazard arrangement? Are we to teach the Bible only, or make the Bible our major and affiliated studies our minor? Are we to have the entire school use the same lesson week by week, or shall we so arrange the curriculum that each class may have the line of thought presented that is best suited, most interesting, most easily grasped, longest remembered, and in line with the child's natural and normal growth? These are a few of the problems to be solved in the successful arrangement of the school's curriculum.

The failure to appreciate the value of both the child and the Bible school has led to this careless, haphazard, and therefore uninteresting and often uninviting, arrangement of the course of study. Lack of system has helped to create and develop lack of interest and enthusiasm with teacher and pupil. Can we with our present appreciation of the child's worth, coupled with the educational value of the Bible school, be satisfied to let slipshod and imperfect methods stand forever in the way of the high and holy work that might be accomplished

with improved methods—methods that would give a better system? Nobody claims the system is the solution. It can only be a help in the solution. But we ought to use it for all it is worth, and not be content with anything short of the best.

Perhaps we can most easily sense this need when we remember the gradual growth and remarkable changes incident to our development from childhood to manhood and womanhood. And the graded school simply endeavors to meet the need and make the work more efficient. If we take the public school as a suggestive example, if not a model, we will receive some light on the problem and some help in solution. Here we find an effort made to adapt the course of study to the natural development and peculiar needs of the child. When one grade has been successfully passed, there is promotion to a higher grade. In this way the child is encouraged and stimulated by promotion, the unity of education is emphasized, the 'different rooms are bound closely and indissolubly together, and a strong and necessary *esprit de corps* is created. I am afraid this is very little considered in Bible school work. And yet it is very necessary.

In this way we shall be equal to our day and opportunity. Cosmos will be born from chaos. Some Moses to lead us out of our educational wilderness is a great need in our Bible school work.

May I here in all kindness make a criticism of our training, or rather our lack of proper adjustment of the curriculum in theological schools and Bible colleges? Perhaps there is not too much emphasis put on the doctrinal content and saving power of the Gospel, but of this I am quite sure—too little emphasis is put on that kind of education which fits and prepares the minister to deal intelligently and successfully with social problems and to plan for larger and better things in the church. Very many ministers are unable to be successful leaders simply because they have not been correctly led. They can not be apostles of needed reforms because in the first place they do not realize the need, and in the second place they are not able to meet the need when it is made clear. Let our curriculum be corrected in the college and this will be a step toward the proper adjustment in the Bible school. A specialist in Bible school work and in church work in general is a present day need in the theo-

logical seminary and Bible college. Yale University has made a move in the right direction by establishing the chair of the theory and practice of missions. I plead, not only for a better understanding and a higher appreciation of the Book, but of the child and the man. One writer puts this need very deftly and naively: "We know much about Origen and Tertullian, but we are very ignorant of Sam and Jim." I come to speak a good word for Sam and Jim.

Shall we use the Bible and the Bible alone in the school, or shall we make our field of study larger? I want here to add my appreciation of the Bible. Whether or not it has a Christian and non-Christian element, as Professor Clark avers, I believe the Bible will one day prove its divine origin pedagogy, as well as the latest and best word on the most scientific treatise on psychology, the ablest presentation of ethics, the most satisfactory book on pedagogy, as well as the latest and best work on religion. When correctly interpreted, properly understood and scientifically used, these conclusions are almost certain. Why? Because it deals, not in abstract reasoning, but speaks through principles

and persons. The day will come when we will not worship the Bible as a fetish, but use it as intended, as the Book of Life. But are we to use nothing else in our Bible school, even though it be of first importance? Not if we want to secure the best results. Many of our schools endeavor to teach history without geography. But the Creator united these two. They are married in the Lord. And what the Lord hath joined together let no careless preacher, neither ignorant superintendent nor indifferent teacher put asunder. But in addition to geography we need to add to our curriculum Church history. It might not be amiss to add secular history. We need to study contemporaneous events together and not separately. We should give more thought to art. Here is one of the richest and most fruitful fields of study, even as it is one of the most delightful. There is hardly a Bible incident that can not be presented and enforced by means of pictures. One good look at the Sistine Madonna will create more interest and love for the mother and the child Jesus than an hour's uninteresting homily. The wise teacher sends truth home to the mind and heart of the child by eye-gate, as well as

ear-gate. Whether art should be made a part of the curriculum may be a question, but that art is a great help in the proper and effective presentation of truth ought to be patent to everybody.

Are we to have the entire school use the same course of study, or shall we have such a curriculum as will be best adapted to the child and the class? Undoubtedly the International System has a certain hold upon us. It has many good features. There is an inspiration in numbers. We are living in an age of large things, and to feel the pulse beat of the whole Christian world once in every seven days is not a bad custom. If our International System can be developed along sound, sane, scientific, pedagogical lines, then let us use it. If not, we must in justice to the child, adolescent and adult find a better way. The historical method of Bible study, the intelligent effort being made to understand the content of the child mind, that the point of contact in teaching may be found, the common sense and pedagogical value of giving to each child and adolescent the mental and spiritual food necessary to the best, most natural, most wholesome development will be the means of bringing about

such educational reforms in the Bible school as will work marvelously for the future success and glory of the Church and the Church's school. We must realize that the time for either embalming or entombing truth has passed. We are now standing with radiant faces and glad hearts on the glorious resurrection morn, ready for any revelation that will bring us nearer the goal of our endeavor. The voice of the Great Teacher is heard: "Ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."

With many of these innovations suggested you may feel unconcerned, indifferent and skeptical. Others you may wish to bury out of sight of men and angels. Off the coast of San Francisco a few days ago some ammunition belonging to the government was consigned to the ocean from the good ship Slocum. This was the reason given: "Too old to use and too dangerous to give away." If such be the case, then on with the burial. But if, on the other hand they be true, however deep they may be buried there will be for them an Easter morn.

We are told there is a certain column in the wall of Jerusalem, where Mohammed will at some future day seat himself to pass judgment on the world. From this point there will be stretched across the intervening valley to the Mount of Olives a bridge as narrow as a Damascus sword. Upon this bridge every one must walk as a test of orthodoxy. If the philippics we read now and then represent real conditions, there are at least a few present-day theologians who would enjoy building a bridge of like dimensions. Of course every Moslem will pass over the bridge in safety. Those of other faiths and beliefs will fall into the valley below and thus have a good start on the way to Avernus. Personally I do not care whether we use old methods or new methods; whether we teach old truths or new truths; whether we become apostles and prophets of the old theology or the new theology. But I do care that we have the things which are true. I want us to build a bridge of truth and love so wide and strong that all may walk from the Jerusalem of Childhood to the Olivet of Manhood and Womanhood. Aye, that not one shall fall, but that all shall rise; not one be lost, but all find a home at

last in the Father's house. It is for the proper education of the child that I plead. When we enter the holy of holies of childhood we are filled with a sense of our unworthiness. This seems to be a work only angels are fitted to do. But God hath given it to us. Let us acquit ourselves like men. Let us not disappoint God. Do we truly love and can we faithfully serve the Babe in the Bethlehem manger unless we respond to the need and the call of the child?



BOOKS FOR BIBLE SCHOOL WORK
AND WORKERS.

"The Principles of Psychology," William James.

"Adolescence," President G. Stanley Hall.

"The Psychology of Religion," E. D. Starbuck.

"The Religion of a Mature Mind," George A. Coe.

"The Spiritual Life," George A. Coe.

"The Natural Way in Moral Training," Patterson DuBois.

"Beckonings From Little Hands," Patterson DuBois.

"The Point of Contact in Teaching," Patterson DuBois.

"Christian Nurture," Horace Bushnell.

"The Boy Problem," William Byron Forbush.

"A Study of Child Nature," Elizabeth Harrison.

"Teaching and Teachers," H. Clay Trumbull.

"An Outline of a Bible School Curriculum," G. W. Pease.

"Principles of Religious Education," by several writers.

"The Seven Laws of Teaching," John M. Gregory.

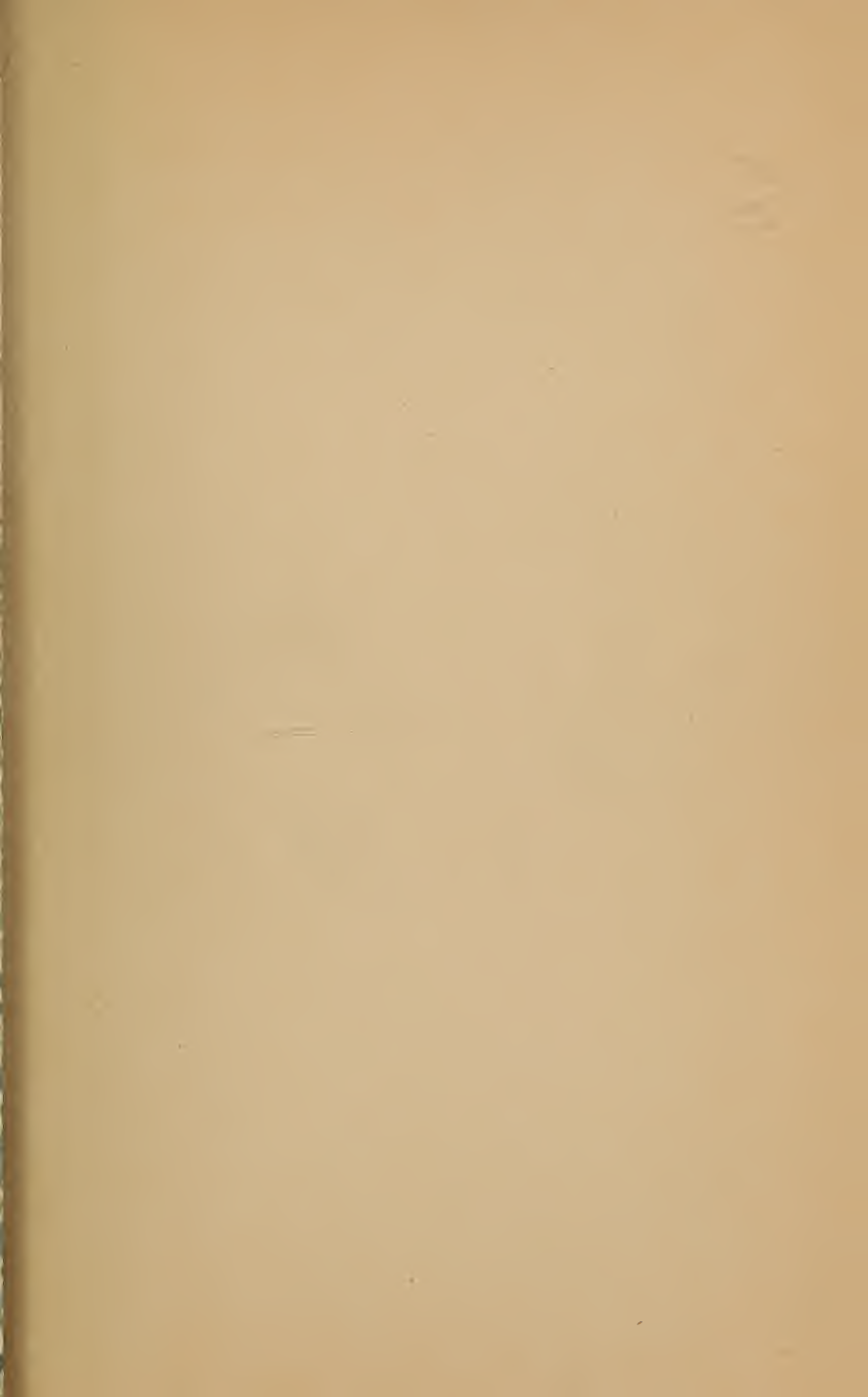
"Picture Work," Walter L. Hervey.

"Principles and Ideals for the Sunday-school," Burton and Mathews.

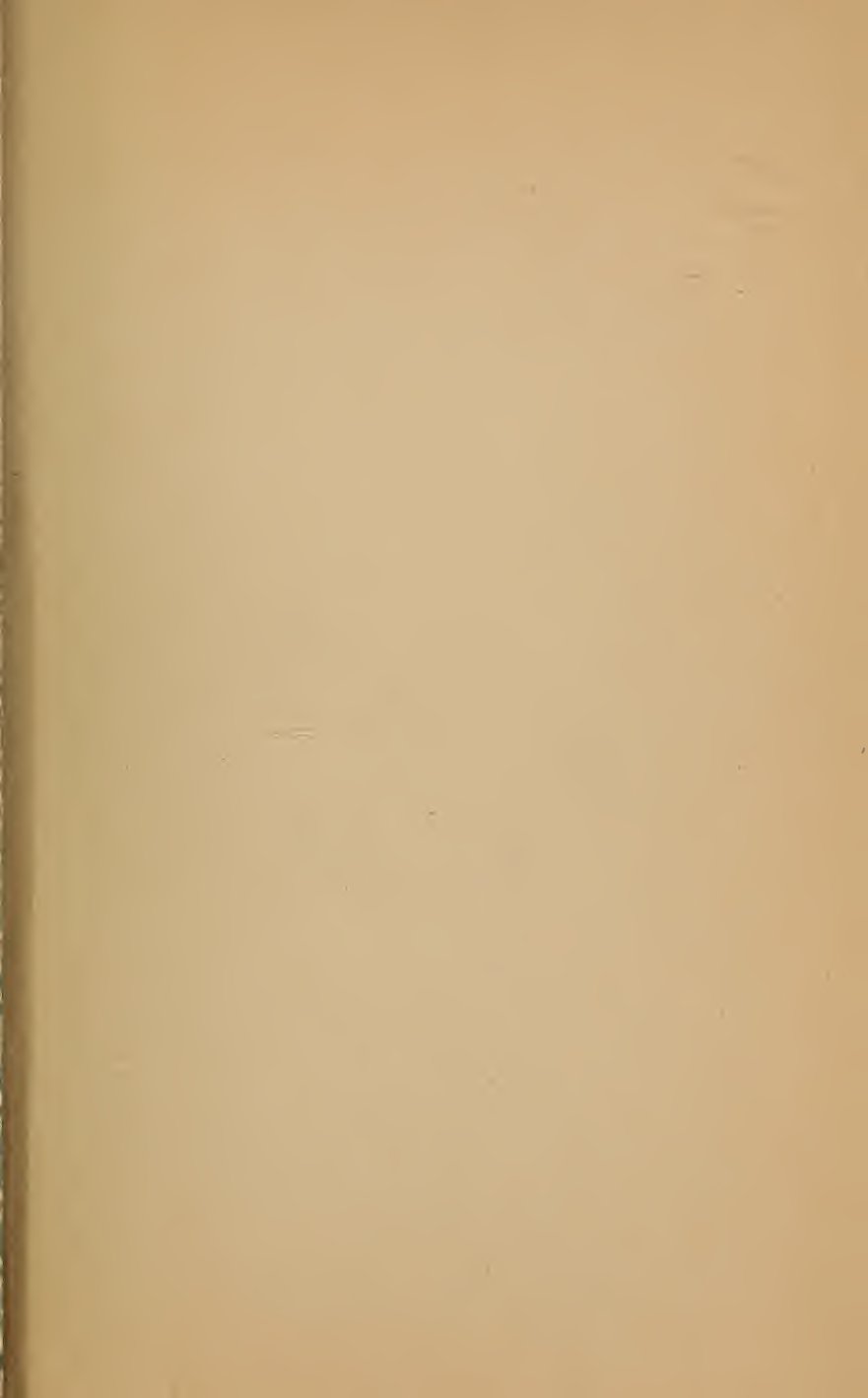
"Introduction to the Bible for Teachers of Children," Georgia Louise Chamberlin.

"An Historical Geography of Palestine," George Adam Smith.

"The Boyhood of Jesus and Its Bearings Upon Religious Pedagogy," William Byron Forbush.







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